

Integral Human Development: The Catholic University as a Priority in Developing Countries

(A companion paper to *The Worldliness of Catholicism*)

**Fu Jen University as an Instrument of Cultural Pluralism
In the Republic of China**

The Republic of China in Taiwan cannot be neatly placed into the categories of the so-called First or Third Worlds. More accurately, it is a "transition country" well along the way in changing from a conservative agricultural society to an industrialized one. Some characteristics of industrially developing countries which it shares are subdevelopment in certain areas, rapid population growth, and economic dependence. This economic dependence does not rest on huge sums of foreign aid, but rather on heavy foreign investment into Taiwan's predominantly import-export economy. The danger is that multinational corporations could move their factories to another country without compunction, given the offer of a cheaper labor force and more enticing benefits. However, exaggerated nationalism, extreme poverty, illiteracy, and communist infiltration are not major problems in Taiwan.

Since the Republic of China's remarkable economic development in the past 28 years has moved it to a position in Asia second only to Japan, it has also begun to experience more and more the problems characteristics of industrially developed coun-

tries. These include economic inequality, the effects of a consumer-oriented society, the growing influence of the mass media, the erosion of moral and religious values, and the devalued family unit. Problems which are not as significant as in the West are racial discrimination, drugs, alcohol, violence, and abortion.

1. *The Catholic University as a Priority*

To state it succinctly, the Catholic university is a priority in such a context because it can provide a unique focus on society's developments. By reflecting upon the implications of development in each of its departments and by presenting facts and alternatives to the policy-makers through its research, the Catholic university can truly serve the people and their government.

Specifically, if staff members understand the seriousness with which the most profound Catholic traditions have always taken man, they will no longer continue to argue the nineteenth century controversies between science and faith. They will no longer be fearful that science and technology can only undermine the purity of moral and religious truth. They will no longer consider departments of science, technology, and business administration as a concession to the modern world, having nothing to do with the message of the Gospel. Rather, they will affirm the benefits coming to man from scientific research, industrialization, and urbanization. At the same time, they will attempt to minimize the harmful effects of these phenomena and work towards integral human development.

The achievement of such an all-encompassing goal might seem beyond the reach of any *one* university. To serve effectively, we at Fu Jen University must employ modern methods of expert long-range planning to probe our own strengths and weaknesses. We must decide what we want to become and at what rate. We must consider what duplication with other universities is possible, what sources of revenue and productive research are available to us.

This paper is merely a beginning step in that direction. It will first examine some of the present and future needs of the Republic of China consequent to its fast rate of socio-economic

development. It will then discuss a portion of Fu Jen's response to this situation, simply as a *model*. Finally, several suggestions for concrete action will be made, in the hope that this stimulates imaginations and energies.

2. *The Rapid Growth of Technology and Economy*

One of the major reasons for Taiwan's amazing development in the past few decades has been the government's energetic action. After carrying through a successful land reform program and increasing food production to the point where a significant surplus may be exported, the government began work on the Ten Major Construction Projects. This is a dynamic, far-ranging program which will clearly set the infrastructure for a technologically advanced nation in the early 1980's.

A glance at the government's other priorities for 1975-1980 makes it apparent that the focus remains heavily on improvements in the economy, following the models of Western economists. Each of the specific goals involves an increase of material benefits for the people. The annual average per capita income should rise by 5.8% (from US \$700 in 1971 to US \$1,400 in 1981). The total annual export should grow by 12.2%, the total annual import by 10.6%, the annual industrial production by 9%, and the annual production of electric power by 8.3%. Inflation should be held under 5%.

Other goals for the same period of time center on labor, health care, and education. The number of persons under labor insurance should be raised from 1,566,000 in 1975 to 1,866,000 (out of the a total population of 16 million). The number of beds in public hospitals should increase from 3,625 to 5,795, and the number of children attending school (6 years are compulsory) from 99% to 99.6%.

As an example of how economic goals have already been translated into action, we might consider the case of the textiles and clothing industry. This industry suddenly came into existence when numerous plants from the mainland were re-established on Taiwan in 1949. Although cotton products were the mainstay in the early years, the government has vigorously encouraged the development of the synthetic fiber industry. In particular,

it has aided the forestry and petrochemical industries in the local production of preliminary materials for synthetic fibers.

Since 1965 textiles have been the leading export commodity of Taiwan, accounting for nearly one-third of the total export value and significantly contributing to a favorable balance of payments with major exports markets such as the United States, Canada, and the EEC. Today textiles and clothing employ over 20% of the workers engaged in manufacturing industries and represent about 23% of the total production value of these industries. By the end of 1977 Taiwan should become the world's fourth largest producer of manmade fibers.

Along with the basic textile industries, the garment industry has also made important gains. But all in all, it is still mostly a contracting industry, due to poor design originality and little understanding of fashion trends in foreign countries.

After several years of rapid growth in these industries, problems like overproduction, labor cost/labor shortage, and quota restriction by major Western trade partners have begun to emerge. Another new factor is competition from Asian countries which had formerly been principal markets for Taiwan but are now becoming self-sufficient in textiles. In response to these problems, the government is encouraging the manufacturers to improve management, produce high quality products, enforce strict quality control, experiment with original designs, develop advanced packaging techniques, diversify markets and strengthen market research. To meet quota restrictions from Western trade partners, the government also favors banding together with other Asian textile-exporting countries to increase their collective bargaining power and avoid cut-throat competition.

3. The Impact Upon Society

It is evident that there is much to praise and affirm in the economic and technological progress of the Republic of China. There are many ways in which the Republic of China can serve as a model for other developing countries. People are better fed, better clothed, better housed than 25 years ago. Generally speaking, they have more money and more leisure. However, committed to the development of *all* men and of the *total* person, the

Catholic University must not allow itself to be blind to the weaknesses of the society in which it exists while rejoicing in that society's progress. In the face of Taiwan's rapid technological and economic growth, a good number of observers recognize several imbalances.

Most apparent are serious ecological and demographic problems. Numerous newspaper articles also reflect concern with other negative consequences following on the present socio-economic development. Yet nobody seems to really *know* what these social problems are nor how serious they are. While most people focus on making as much money as possible, they vaguely hope the social problems will work themselves out.

One reason for the lack of scientific research on the social problems of the country is the dearth of qualified professionals in this area. Since there is no system of accreditation or licensing, many people who are involved in social work do not have any professional training at all. There is no comprehensive official policy in Taiwan toward the professional development of service professions.

Despite the paucity of social research, one fact seems to be clear — the family is the unit of society most acutely affected by contemporary socio-economic development. Traditionally, the major social institution in China has been the extended family. Strongly family ties held the society together in several ways. The individual's life centered around the family, thus giving him security and a sense of purpose for his life. In turn, the extended family served as the major instrument of cultural transmission. The individual learned how to live in his culture from his family. Another connected function of the family in China has been that of social control. Peace and order were largely maintained by the family and not by a sense of general social order.

Industrialization, urbanization, and the special population problem of Taiwan have influenced family structure in several ways. The first is clearly the breakdown of larger, more extended families into smaller nuclear families. The major social institution in the culture has thus been weakened, with a consequent weakening of both cultural transmission and social control.

It would be simplistic to claim that the Chinese family system has lost all its power. Many families continue to serve the same functions as in traditional China. Even though the family's strength is greatly weakened, the cultural focus is still on the family. Moreover, because most people continue to have a strong realization that they are *Chinese*, they do not suffer the identity crisis felt in many other nations.

Yet it is also true that more and more young people, our students, are bewildered by the discrepancies between their actual experiences at home and the various styles of family living presented in the mass media. Developments in society concomitant to industrialization add to their perplexity. The public promotion of family planning methods such as contraception, abortion, and sterilization, increasing divorce rates, the separation and estrangement of generations within the family, the slow rise of juvenile and general delinquency, increasing premarital relations affect the young more strongly than any other group. The inability of parents to cope with the new situations in society, the loss of confidence in advice given by parents and teachers, further confuse the issues for the young.

4. *The Impact on Education*

In many respects, the political and educational institutions of Taiwan have tried to carry on the functions of the extended family. They try to pass on the culture as well as train a well-balanced, mature populace with a sense of purpose and social responsibility. However, the formal educational system seems to be incapable of providing all the training needed. Many believe that the new generation is largely without a grasp of the cultural roots which should provide a basis for judgments about the ever-changing future.

Consider the fairly typical situation of a young boy from one of Taipei's finest high schools. Here is the way it was put in the Kuo-yu jih-pao, a daily student newspaper, on March 11, 1977:

He is absorbed in the study of his textbooks (already feeling the pressure of the Joint College Entrance Examination in his first year). There is practically no

time left for him to read the books which really interest him....

He keeps asking himself the questions: Why should I study? What is the purpose of studying? To get a diploma? to go abroad to make money? All he knows is that he has always been studying for an examination, for somebody else.

He does not understand the use of reciting the territory of the Han Dynasty, but he has to. He has studied English for more than three years, yet he can hardly utter a single sentence correctly. He wants to have intimate friends with whom he could talk. But he has none. Confucius made up his mind to study at the age of 15. He is now 16, but still doesn't know what his real interest is.

It is increasingly reported that students approach their required studies without enthusiasm and have little time left for private interests, especially for cultural and philosophical pursuits. While many students accumulate a vast amount of information, an over-emphasis on memory in the educational system produces several deficiencies. Some complain that most students are poorly equipped for independent, scientific research or for reflective reading and writing (in Chinese as well as in foreign languages). Knowledge that is transmitted without an attempt to deepen understanding tends to go dead. In such an environment, students do not learn how to solve problems for themselves or how to use their memorized information to meet the country's difficulties. With little development of their critical abilities, many students are easily attracted to superficial aspects of other cultures and lose interest in their native culture.

Why is there so much stress on memorization? Aside from reasons which lie imbedded in history, the Joint College Entrance Examination has been singled out as the most influential factor. It affects teaching methods in the secondary schools and continues its impact on the study habits of college students. Undue pressures related to this examination are blamed for the mental depression and other health problems which many secondary school students suffer. Of the 94,807 Applicants for the Joint College Entrance Examination in 1976, only 28% (or 26,197) were admitted into the 24 universities and senior college. In other words, 68,610 (or 72%) failed. Yet secondary education for *all*

students is geared for passing this examination, not for living a richer, more productive adult life.

An analysis of the Joint College Entrance Examination of any given year reveals questions that are arbitrary, mechanical, or scientifically non-validated. Students with good memories have an advantage over those with greater intellectual capacity who might actually have a larger potential as useful and accomplished citizens. In stressing the idea of equality to the point where other values of an effective examination program are neglected, the JCEE loses much of its meaning. Since students are assigned to colleges and fields of study on the basis of their entrance examination grades, many wind up in schools or academic areas that dissatisfy them. The waste of human resources for the nation is considerable.

Young teachers eager to improve the learning atmosphere in secondary schools often find their efforts thwarted by principals and other teachers who are unwilling to change. They either give into the inertia of the system or look for work elsewhere — another waste of human resources.

Although the stated goals of public education include ethical and democratic as well as scientific dimensions, the manner in which students assimilate these goals seems to be incomplete. The majority of secondary school students romanticize the university with the vague hope that college education will improve their lives in a materialistic and economic sense. Family pressures tend to over-emphasize the prestige of simply obtaining a university diploma. However, college graduates have difficulty in finding appropriate jobs. In a survey released in March 1977, only 35% of the college graduates interviewed felt that they held jobs commensurate to their education. Consequently, many become frustrated and disillusioned about the years they were spent in study. Another consequence is a "brain drain". Students who take further studies abroad quite often opt for lucrative positions in the West instead of returning to their own country.

One of the reasons that could be adduced for the problem of education would be its rapid growth, in line with other developments over the past three decades. Out of a population of 16 million in 1976, the student population of 4,400,000 equaled the

entire population of Taiwan in the early 1940's. Where there was only one important institution of higher learning in 1945 (Taiwan National University), 32 years later there are 24 Universities and Senior Colleges in addition to 77 Junior Colleges. With so much effort put into the physical upbuilding of the educational system, little energy could be spared for improving the quality of education. But the immediate past should not be used as an excuse for ignoring educational reforms in the present and future.

5. The Role of the Catholic University in a Changing Society

Given the fact of a society suffering the effects of its own progress, how should a Catholic university respond? In an address delivered before the First Asian Conference of Catholic Universities in 1967, Dominican Father Manuel Pinon outlined some Catholic social principles that are especially relevant. (1) Social peace is the result of social justice. This requires each person to regard his fellowman as a true companion in earthly living and in the pursuit of the existential aims of human life. (2) Capitalistic wealth has no justification for its existence on the basis of private profit alone. It is primarily justified on the basis of social utility and benefit. (3) In all endeavors to solve socioeconomic ills and imbalance, the laws of God and the rights of men must be respected. Economics and money are not the panacea for social ills without the bases of social morality and social justice. (4) Human solidarity attends not only to individuals but also to nations. Instead of giving in to national rivalries, nations should work towards mutual understanding and cooperation as the solid guarantee of world peace.

These principles are as operative today as they have always been. A Catholic University cannot be satisfied with a merely scientific and professional education. It should emphasize the ethical training of its students. Graduates should leave with a strong sense of responsibility towards the problems of society. Each department and each professor must discover their own ways to fulfill this goal. If Catholic social principles are so profoundly human, why do they seem to have such little effect on society? Father De La Costa suggested one reason in his address to the First Asian Conference of Christian Universities in 1976. Accord-

ing to some secular humanists, Christians invariably take up development work on *their* terms and according to *their* methodology. Does this mean we consider human development as a purely secular enterprise? Does Christianity have nothing substantial to contribute to the *process* of development save statements of general objectives and ideals? If this is not so, then we must show how a specifically Christian process of integral human development works.

6. *A Model for Other Departments and Universities*

Fortunately, we have at Fu Jen several departments which are trying to define this Christian process of integral human development in their actions. One department in particular can serve as a model for the evaluation of other departments or the inauguration of new activities. This department has been chosen for special attention because of its obvious relationships with the government's economic and industrial policies. Moreover, it has gone about its assessment of the local situation and the university's commitment in a most methodical way.

In deciding upon its present program, the Department of Textiles and Clothing has basically followed five steps.

- (a) *Analyze the local situation, identifying present needs, future trends, and in particular manpower needs.*
- (b) *Discover to what extent present and future needs are being realized by studying the curricula of already existing textile-related learning institutes.*
- (c) *Verify observations through actual dialogue with experts in the industrial sector and with representatives of the related academic institutions.*

Actually, the department was set up in 1970 with a limited understanding of the industrial situation and with insufficient personnel resource. The local analysis suggested above occurred only four years later. As a result, the original program of study was radically revised to provide specialization in three areas. Two of these areas — "Textile Design" and "Textile and Fashion Marketing" — respond to manpower needs completely unattended by any other textile-related learning institute in Taiwan. The third specialization — "Garment Design" — is also unique on the univer-

sity level in Taiwan. At this point, the department is attempting a continuous evaluation of the industry's needs and adjusting accordingly.

- (d) *Evaluate financial and personnel resources in relation to needs.*

Catholic institutions in Asia have tended to rely heavily on foreign aid for financial and personnel needs, and Fu Jen is no exception. But as the country develops, it is crucial to make local industry and business realize the long-range benefits of taking an active interest in related training institutes. If the department's service is truly relevant to local needs, it should not be too difficult to obtain such support. The Department of Textiles and Clothing has already met modest success in this area. One local business has recently set up several scholarships for training faculty.

If successful, vital communication with the local industry will also decrease the much deplored gap between the student's education and the graduate's work-experience. One means is the establishment of an advisory body consisting of representatives from industry, business and trade associations. Such a body could assist the department in initiating and evaluating new curricular offerings, providing illustrative materials, recommending special field trips and lectures, organizing research or field experience programs, and placing graduates.

- (e) *Consider what specific difference the Catholic University brings to this area of learning by involving itself. What are the areas of special concern that the Catholic presence can heal or enrich?*

If the Catholic University limited itself to the first four steps mentioned above, it would be doing no more than any good university should do. To communicate the Catholic concern with integral human development, it must incorporate into its approach concrete responses to this final point.

Graduates of the Department of Textiles and Clothing enter an extraordinarily competitive "deadline-oriented" world, due to the seasonally changing character of fashion products. In this

world aspects of human development and human relationship are easily overpowered by business demands. To introduce Catholic reflections on the social scene, the department provides courses like Philosophy of Life, Personality and Human Relations, and Business Ethics. Its students need to be prepared for the actual situation in which they will work.

The graduates of this department will serve for the most part in leadership positions in a labor-intensive industry with a majority of female employees. It is important to develop in them an attitude of social concern, the courage and insight to influence management decision-making on questions related to fair salaries, improvement of living conditions, recreational facilities, etc. At present some efforts are made in this regard. Third year students spend 4-6 weeks of their summer vacation in factories. They are encouraged to live in the factory dormitories to have a fuller share in the life and world of the employees. On their return to the university, the students are asked to pay special attention to the human and social conditions of the factory workers in their written reports, group sharing, and private reflection.

7. Responses to the Social Situation in Other Departments

Space does not allow a detailed description of how all the departments of the university are responding to the social phenomena delineated in the first pages of this paper. Even so, a few more activities may be mentioned.

To counteract the educational deficiencies of incoming freshmen, the *Department of Sociology* has been basing important classes on small discussion groups for the past four years, with some success. Upperclassmen formally participate in these classes with the younger students. In order to provide more adequate training of future social workers, the department is placing greater emphasis on its social work section. A Social Research Center is being established. A project has received funding for the translation and publication of social work materials which are to be made available to non-students involved in social work. The department is also developing an extension program for Catholics involved in Church-related agencies of social work, at the request of the Catholic Bishops' Conference.

In response to industrialization's impact upon family life in Taiwan, The *Department of Home Economics* proposes to offer to non-departmental students courses on Marriage and Family Life, Parenthood, and Consumer Education. The department is also about to begin construction of a Family and Child Research and Training Center.

As an ever increasing number of married women enter the labor force, their young children are deprived of mothering at home. With the breakdown of the extended family system, nursery schools, day care centers and similar institutions have proliferated. Often they are operated primarily for financial gain. Most are overfilled and of a baby-sitting nature. There are few qualified professionals caring for these children. The Center will not only seek solutions for present family problems, but also train personnel for managing and staffing pre-school institutions. Moreover, the Center will inaugurate a Family Consultant Service for the neighboring community.

Recognizing present society's need for more well-trained counsellors, the *Department of Educational Psychology* is focusing its attention on a program of guidance and counselling in four areas. These are schools, local communities, factories, and hospitals. For practical training, the students exercise regular guidance and counselling activities at two area secondary schools. More than thirty students are presently involved as learning-counselors at the best Youth Counselling Center in Taiwan. A few graduates have already established similar centers in their own home communities. Finally, ten Juniors annually gain insight into the real life of juvenile delinquents through monthly visits and a one-week live-in at the Hsinchu Youth Prison. The Youth Court is so impressed with their work that it has asked the department for as many as thirty capable volunteers to assist in rehabilitating the young delinquents, once they are free from prison.

Convinced that the love of God grows from the love of man, seven years ago the *Campus Ministry* team began involving interested students, mostly non-Christians, in social work among various groups of the disabled, neglected, and underprivileged. At present, this highly successful program has some 300 students in

six teams that do service among the aborigines during vacation periods and work with the blind, lepers, young prisoners, and factory workers during the year. Obviously, these activities give the students themselves an excellent education in the realities of life. These activities also offer the students a close contact with the Catholic attitude toward social service, through their cooperation with dedicated priests, religious, and other believers. There is some evidence that the impact of these teams would be quite different if they were not under the aegis of the Campus Ministry.

8. *Research for Integral Human Development*

Many topics for further research have been suggested in the analysis of the actual social situation in the Republic of China today, and a good number of useful models for implementation are already in operation on campus. Ideally, each department should assess its interests, competencies and financial resources in relation to the most urgent needs of society. After serious reflection upon the positive contribution of the Catholic presence, each department can decide upon its specific research projects. Each department should also be thinking through and revising its educational philosophy and goals, perhaps with norms similar to those used by the Department of Textiles and Clothing.

In what follows there is no attempt to be comprehensive. The purpose is simply to suggest how various areas of specialization can integrate the Catholic concern for complete human development into their research activities. Hopefully, further reflection and dialogue will expand the possibilities.

8.1. *Economics.* E. F. Schumacher's *Small is Beautiful* is a book that would bear study and discussion in this milieu. Not only does it deal with economy and technology, the current top priorities in Taiwan, but its methodology may be useful for the kind of research Fu Jen ought to be pursuing. Basically, Schumacher challenges the common assumptions of modern economists. Material growth is *not* the most important measure of social progress. A person who consumes more is *not* automatically better off than the one who consumes less. In developing his point, Schumacher contrasts the economics of materialism with an economic system he derives from Buddhism. "While the mate-

rialist is mainly interest in goods, the Buddhist is mainly interested in liberation." Since consumption is merely a means to well-being for the Buddhist (and the Catholic), a more reasonable aim would be maximum well-being with minimum consumption. One of Schumacher's underlying convictions is that "a technologically muscle-bound world must get back in touch with its spiritual needs".

8.2. *Law.* We glibly speak of "a just order of society," but what do we mean by *just*? Is there a Chinese concept of justice significantly different from that imposed or freely adopted as a result of Western domination? Will the just order of society that we propose be *seen* to be just by the people of Taiwan? After all, most people live, work, and think under the influences of both traditional Chinese thought and Western technology. Once it is stripped of its Western trappings, how does the Catholic concept of justice relate to the Chinese concept? Our university should be proposing answers to these questions.

8.3. *Sciences.* Choose those topics which directly or indirectly contribute to the *full* development of the nation. It may be beneficial to focus research (and even open new departments) in Applied Sciences, in order to direct the students' interest to social responsibility.

8.4. *Sociology.* Besides what is already being done, identify and describe the areas of society in which the Church has a compelling obligation to minister to human needs. Propose priorities for the Church's social apostolate.

8.5. *Education.* A project which immediately comes to mind is the evaluation of textbooks currently used in the schools. The time is opportune. Within the next two to six years, the National Institute of Compilation and Translation hopes to complete the revision of secondary school textbooks and the compilation of primary school textbooks. Research that reveals the pedagogical, psychological, and spiritual strengths and weaknesses of the texts would be a real service.

Another project with wide-ranging effects concerns the Joint College Entrance Examination. Since the JCEE is probably here to stay, the focus ought to be on improvements and alterna-

tives within the present system. Workable new models could not only make the JCEE more equitable, but also widen the base of secondary school education.

8.6. *Language.* Out of the same impulse, experts in Chinese, English, and linguistics could fruitfully pursue an entire series of topics. To mention only a few, the teaching of English in the secondary schools, the teaching of the Chinese language and literature on all school levels, problems of the Chinese language, how the Chinese language affects the learning process, and how the examination system affects the teaching of Chinese.

8.7. *Theology.* Certainly, the members of the School of Theology cannot insert themselves into every corner of academic life. The present activities already engage much of their energies. However, their involvement in selected research projects would greatly enrich the results. The theological approach to reality should complement and fulfill the findings of the other disciplines.

8.8. *Interdisciplinary Cooperation.* The establishment of an Interdisciplinary Research Center has been suggested many times. It would be especially invaluable for planning and co-ordinating projects of common concern while avoiding duplication of efforts. It could facilitate the organization of teams of experts. If conceived as a clearing — house for all research on campus, it could also assure the wide dissemination of research findings through the mass media. In addition, it could be the focal point for organizing lectures, panel discussions, and seminars across department lines.

9. *The Unique Contribution of Each Professor to Integral Human Development*

All the attention given to research in the previous section may suggest that the primary role of the professor as *teacher* is being neglected. Intensive study and research is undoubtedly necessary for each professor's own intellectual growth and for the constant renewal of his teaching. But there must be a balance between time devoted to study and time spent with the students. To facilitate his students' full development, each professor will do what he can to foster their individual talents and personal growth. He

will guide them to greater sensitivity to others and challenge their potential for positive contributions to society. He will no longer settle for uninspired, mechanical teaching.

What has just been said indicates how important it is to hire and support full-time faculty members who will spend themselves for our students. In line with the nature of Fu Jen University, it is even more important to find and develop the loyalty of qualified faculty members who are also persons of deep faith. If the science professor, for example, expresses his personal religious convictions at the proper moment, he can stir ultimate and profoundly human questions about life. He must of course be dedicated to rigorous academic excellence in his field. But his devotion to science can also lead him to humble self-reflection. He can demonstrate in his research and teaching that he considers the human person more important than selfish self-advancement or his instruments. Such a professor transmits much more to his students than theoretical knowledge or technical proficiency.

All professors at Fu Jen should be striving to keep in living contact with their academic fields, the realities of present-day society, and the ultimate questions. As Martin Diamond, Fellow of the Smithsonian Institution's Woodrow Wilson International Center for Scholars, has said: "We cannot take refuge in the opinion that we only teach the fact objectively.... We teach students about themselves, and what we teach affects their fundamental opinions about how they and their society ought to live."

To fall back upon the same example, even our science professors can serve as a critical conscience for society. They are in an excellent position to demonstrate the limitations and dangers of purely materialistic developments. They can prick the illusion that science and technology will produce a paradise on earth. They can authoritatively show how technological progress without concern for the full human and spiritual development of society will harm rather than help the country. In the words of Saint Peter: "Each one of you has received a special grace, so, like good stewards responsible for all these different graces of God, put yourselves at the service of others." (I Peter 4, 10)

Fr. Joseph S.Y. Kung
Fu Jen Catholic University
Taipeh, Republic of China